

# Fifty "Don'ts" of Science

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Catholics in the Y. M. C. A.  
The Real Y. M. C. A.  
The Y. M. C. A.'s Catholic Membership  
New Catholic Statistics

## The Catholic Mind

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# THE CATHOLIC MIND

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## Fifty "Don'ts" of Science

By JAMES J. WALSH, M.D., PH.D.

It is a very remarkable fact that until comparatively recent years there has been a general impression that no development of science worth mentioning took place before our time, and that the biological sciences, and particularly such applied scientific departments as medicine and surgery, had utterly failed to develop. Indeed, many men, who thought themselves well-read and who were reputed well-educated, argued that since there had been no development of science before our age, there must be some strong reason for it, so they fixed upon the Church as the scapegoat. For she, it was assumed, was the power which prevented, or at least discouraged, all really scientific investigations. Here in America Professor Draper and President White, with this for a thesis, wrote books that are widely known and still widely read.

But we have changed all that. We know that the medieval universities, far from suppressing science in any way, were actually scientific universities. Above all, the medical schools of these old-time universities developed magnificently, and their text-books, which have recently been republished, are very valuable contributions to medical and surgical science. Though most of these works were first printed in the time of the Renaissance, they have been gathering dust on the shelves of libraries until a generation ago.

As a consequence of renewed acquaintance with these books all our ideas about the state of medicine and sur-

gery, and regarding the development of the biological sciences in the Middle Ages, have been revolutionized. We now know that often during the past eight centuries men have made remarkable advances in medicine and surgery, anticipating some of the great "discoveries" only recently made. At the last meeting of the International Medical Congress a special section on the history of medicine was organized, because it was felt that that department not only presented details of interest to antiquarians, but because it enabled the present generation to face more critically many problems concerning the nature and treatment of disease, for much of the experience gained in preceding centuries had, unfortunately, been lost.

It is easy, therefore, to understand how many wrong impressions with regard to the history of science are now current. Instead of that almost universal neglect of scientific research, which had been supposed, there was, on the contrary, lively interest in such questions and those who write loosely about the history of science are sure to make even greater mistakes here than in general history. As the newer development of the history of science is even less generally known than the recent developments in political and educational history, editors, writers and lecturers fall into ridiculous errors because their knowledge is not "up-to-date." So these "Fifty 'Dont's' of Science" are gathered together with the object of preventing "educated" people from dropping into absurdities with regard to the history of science.

Don't refer lightly and confidently to a papal bull which forbade the study of anatomy by dissection. The document referred to is easily obtained, and you will find that instead of the supposed prohibition of anatomy it is

a wise hygienic regulation. (See "The Popes and Science.")

Don't forget that practically every artist in Italy made dissections at the very time some historians of the relations of science and faith declare that dissection was forbidden by the Church.

Don't fail to recall that Italy made arrangements for the development of anatomical science by providing material for dissection in the Middle Ages, though in America until a little more than a generation ago it could only be obtained by "resurrectionist" methods.

Don't cite, though many have done so, a papal bull forbidding chemistry, for when you read the text of that document it proves to be a statute prohibiting counterfeiting.

Don't quote the famous bull against Halley's comet. That bull has never been found. Within five years of the time when it is supposed to have been issued, Regiomontanus, often called the father of modern astronomy, was invited to Rome to become papal astronomer.

Don't meddle with papal bulls unless you are sure of your ground. A number of well-meaning people who thought these animals were perfectly safe have been tossed and gored by them. They are quite harmless, however, if unprovoked.

Don't listen to that nonsense about ecclesiastical opposition to surgery. One of the most wonderful surgeons of history is Theodoric of Lucca, who was a bishop; the father of modern French surgery, Guy de Chauliac, was a clergyman.

Don't hint that in order to make money by pilgrimages, relics, shrines and prayers, the Church discouraged the development of medicine and surgery. The greatest list

of scientific doctors in the history of medicine is that of the papal physicians.

Don't fail to recall that Copernicus, the great founder of the Copernican theory, was a canon, owed his post-graduate education to the cathedral chapter, spent ten years in Italy and was eternally grateful to his Italian masters.

Don't forget that Linacre, the Englishman to whom medicine and scholarship owe so much, became a priest toward the end of his life.

Don't forget that pious scientists have existed. Galvani was buried at his own request in the habit of St. Francis, Ampère's favorite devotion was his beads, Pasteur was a devout communicant, Volta laughed at the notion of having any doubts about faith.

Don't vaunt the discovery of antiseptics as a modern proof of evolution. In the Middle Ages surgeons boasted of getting union by "first intention": the very expression is medieval Latin.

Don't think of all the modern applications in medicine and surgery as new, for practically all the operations were done in the Middle Ages and the instruments then used show how ingenious the doctors were.

Don't boast of our development of dentistry: the filling of teeth with gold and other metals, the capping of teeth, various methods of dental prosthesis and even transplantation of teeth are all old inventions.

Don't talk about sanitation as new. The medieval people made regulations that enabled them to get rid of leprosy when it was nearly as common as tuberculosis is now, and we shall do very well if we succeed in obliterating our folk disease as successfully as they did.

Don't forget that Galen thought that fresh air and

good food were the best remedies for tuberculosis. The best food he thought was milk and eggs. It has taken us nearly eighteen hundred years to get *back* to that teaching.

Don't fail to recall that in Italy tuberculosis has for centuries been looked upon as contagious and regulations have been made in many cities to prevent its spread.

Don't forget to look up the pure food and drug laws of medieval Italy before boasting about our enlightenment in this matter. In those days the purveyor of impure drugs was hanged. A cheating druggist's stock was confiscated.

Don't boast of the perfection of our medical education until you read the laws of the Middle Ages. Before a young physician was allowed to set up for himself three years of preliminary work at the university were required and then four years at the study of medicine, besides an extra year's practice under a doctor or surgeon.

Don't forget that the medieval hospitals were beautiful buildings, well lighted and ventilated, with tiled floors and every convenience for maintaining cleanliness, and that it was in these that medical training was given.

Don't talk about the Church hampering science if all you think you know about the matter is the Galileo case. Professor Huxley wrote to St. George Mivart, November 12, 1885: "I gave some attention to the case of Galileo when I was in Italy and I arrived at the conclusion that the Pope and the College of Cardinals had rather the best of it."

Don't, above all, quote the Galileo case to prove that the Church has hampered science as a policy. Cardinal Newman, whose logic is unquestioned and unquestionable, has suggested that if this is the only case that can be cited in 700 years, then it must be considered the excep-

tion which proves the rule. And Augustus de Morgan agreed with Newman.

Don't quote Galileo's *È pur se muove*: "And yet it moves." That expression was not heard of for considerably more than a century after Galileo's day, and is then found for the first time in the *seventh edition* of a French biographical dictionary, though it had not occurred in the Galileo article of the sixth edition.

Don't talk about Galileo's dungeon, nor his years of imprisonment. He never was in prison for an hour. He was sentenced to remain in the custody of a friend, and after a year his son was made his custodian. The principal part of his punishment—Poor man!—was the recital of the Seven Penitential Psalms every day for three years.

Don't speak of the Galileo case at all, till you know the facts. Professor Augustus de Morgan, the father of the English novelist of our time, in his article on the "Motion of the Earth" in the "English Encyclopedia," said: "The papal power must upon the whole have been moderately used in matters of philosophy if we may judge by the great stress laid upon this case of Galileo. It is the standing proof that an authority which has lasted 1,000 years was all the time checking the progress of thought (!). There are certainly one or two other instances, but those who make most of the outcry do not know them." One persecution in a thousand years as the proof of a policy of opposition is rather absurd.

Don't talk about the Galileo case without recalling that, within five years of Galileo's condemnation, Francis Bacon declared that he preferred to accept the Ptolemaic system rather than Copernicanism, because the former explained difficulties better.



Don't forget that neither the mathematicians nor the astronomers of Europe agreed with Galileo. He was condemned by his colleagues in science, more severely than by the Pope and the cardinals.

Don't forget that none of the reasons which Galileo advanced as arguments for Copernicanism have maintained themselves. The Copernican theory came to be accepted for other reasons than those advanced by him.

Don't fail to remember that Galileo himself always remained a faithful Catholic and knew that whatever was unjust in the decision against him was personal and not due to the Church.

Don't forget that Galileo while pursuing his scientific studies in Italy was a frequent visitor at Rome and, according to M. Bertrand, the well-known Perpetual Secretary of the French Academy of Sciences, enjoyed a long and almost ideally happy life.

Don't proclaim the infallibility of science. Science contradicts herself about once a generation. Twenty years ago we believed the earth was cooling down. Now the scientists are teaching us that the radio-active substances in the earth are causing it to heat up. Some time we shall know—perhaps.

Don't think that science is explaining mysteries. Science multiplies mysteries and the more we know the better we know that we do not know. Professor Ramsay, the great English physicist, says that as a young man he started out with the idea that he would never accept anything that he did not understand, but he found that it was almost impossible to meet with anything that he could fully understand.

Don't write about a knowledge of science as making more difficult a belief in a personal God. Lord Kelvin,

the greatest of modern physicists, declared that science *demonstrates* the existence of a Creator.

Don't proclaim that the mathematical mind is necessarily sceptical. Newton was a profound believer. Leverrier, who found the planet Uranus by mathematics alone, always kept a crucifix before him at his work.

Don't say that physical science undermines belief in religion. Clerk Maxwell, probably the greatest mathematical physicist of the nineteenth century, was a devout believer, and willingly gave many hours to the practice of his religion.

Don't conclude that scientists must be unbelievers because a few rather loud-mouthed professors of science in our time proclaim their unbelief. Faraday, Lord Kelvin, Lord Listér, Pasteur and many other great scientists were quiet but faithful believers.

Don't forget that the empty barrel is the noisy one. A small mind may not be able to hold both faith and science but the big minds have no difficulty in that regard. Volta, Galvani, Ohm, and many others had no trouble in reconciling the two.

Don't quote complacently the maxim: "Where there are three physicians there are two atheists." It is an insult to physicians who have minds of their own.

Don't suggest that when a man knows a great deal about scientific medicine he loses his faith. Morgagni, Malpighi, Laennec, Johann Müller, the father of modern German medicine; Theodor Schwann, the originator of the cell doctrine; Claude Bernard, the greatest of modern physiologists, and above all Louis Pasteur, the greatest contributor to modern medicine, were actually practical Catholics.

Don't assume that if you have lost your faith, or think

you have, because of a little knowledge of science, that others must necessarily do so. Most of the great scientists of the nineteenth century who did original work for us were believers. The two out of three of our physicians who were atheists were also as a rule nonentities.

Don't talk about Darwinism as if it were a settled thing. Driesch, the Professor of Philosophy at Heidelberg, who is one of the great modern thinkers, declared that "Darwinism fails all along the line." Remember that Darwin himself was not a Darwinian.

Don't quote Haeckel too enthusiastically. He was twice discredited among his German colleagues in science for cheating in the presentation of biological evidence.

Don't talk about natural selection as the cause of the genesis of species, or evolution. Natural selection is a negative factor which eliminates but does not create. Natural selection tells us why certain species that might possibly be presumed to exist do not exist. It tells us, for instance, why none but white bears can live at the North Pole, but it does not tell us how white bears got there. (Driesch.)

Don't talk loosely about the wonderful development that has come over the human race. Kohlmann, a German authority on anthropology, declares that "Man has not changed his racial characteristics since the glacial period."

Don't vaunt our knowledge of evolution. Kohlbrugge, a well-known German authority on the biological sciences, says: "We do not know anything distinct about the great problem of evolution as yet. We have not quite even seen its face. All must be done over again."

Don't forget that one of Huxley's favorite authors was St. Thomas Aquinas, the philosopher of the thirteenth

century. Huxley thought him one of the profoundest thinkers that ever lived.

Don't fail to recall that Huxley the great agnostic had his children brought up in the Anglican Church, because he thought that Christian principles would protect them through dangerous periods and if later they wanted to choose for themselves they might do so.

Don't forget that Huxley's Romanes' lecture shows how conservative he became in his later years, and remember that Herbert Spencer in his last book retracts many of his earlier views of religion.

Don't forget the remark Dean Stanley made as he lay on a sick bed from which it was thought he would never rise: "Life looks very different when viewed from the horizontal." Life and its philosophy look very different when viewed from the gathering shadows of the end of life.

Don't forget Francis Bacon's well-known expression "A little philosophy"—by which he meant natural philosophy or, as we call it, science—"inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

## CATHOLICS IN THE Y. M. C. A.

By NELSON HUME

The New York Young Men's Christian Association took a census of the religious affiliations of its members in 1912, which disclosed that, in the various branches in Manhattan and the Bronx, from 29.5 per cent. to 32.8 per cent. claimed to be Catholics. As the total membership of these branches at that time was upward of 17,000, it follows that there were then in these two boroughs alone about 5,000 Catholic young men and boys associated with the Young Men's Christian Association. There are more of them now, and conditions are probably the same in other large cities throughout the country.

The Y. M. C. A. welcomes Catholics to its membership, it holds them eligible for all privileges in local branches, even for certain paid positions connected with athletic work; but against them it lays one restriction: it refuses Catholic members the right to vote for the trustees who control the destinies of the Y. M. C. A., and, naturally, does not permit them to hold places on this board. Unitarians and Jews have the same privileges, and are placed under the same restrictions as Catholics. Thus eligibility for full membership in the Y. M. C. A. is determined by a religious test. Catholics are not excluded from this standing, as Unitarians and Jews are, upon the ground that they are not Christians, but on the ground that they are not Evangelical Protestants. Even if the Y. M. C. A. denied, which at least as far as its principal officers are concerned it does not, that it is a

religious organization doing a religious work, these constitutional disabilities laid upon members not of the Evangelical Protestant sects would clearly establish its definite religious character.

The attitude of the Y. M. C. A. toward Catholics may fairly be expressed thus: "We are glad to have you join our association; we value the prestige that comes to us from having you increase our ranks; we appreciate the help we derive from the dues you pay; we enjoy having you use our swimming-pools, gymnasiums, and libraries—in which last you will find no Catholic books or periodicals—we open to you even our Bible classes and prayer meetings, if you are disposed to use them; but you must remember that this is a religious organization; that, because you do not belong to some Evangelical Protestant church, you do not pass our test; and, therefore, that we can not admit you to full membership."

A Catholic can not accept these terms without sacrificing loyalty and self-respect. If a man is to be denied essential privileges on the ground that he is not an Evangelical Protestant, it is not possible for him to accept other privileges which are granted only upon the understanding that for this purpose his religion shall be mutually ignored. Catholics can do this only when they fail to recognize, or refuse to admit, that the Y. M. C. A. is a religious organization, which restricts their membership upon religious grounds. Its ideals, its purposes, its methods, its resources, its zeal, its energy, its very life—all are drawn from the spirit of Evangelical Protestantism. No man in authority in the organization will deny it. Catholics should clearly understand that in the spirit which gives life to this association, no Catholic ever can have part. He remains a stranger in a strange land.

Many will probably condemn this view as being extremely narrow. They will deny that Catholics are made to feel like strangers, and will maintain that the Y. M. C. A. does not consider itself primarily a religious organization. A Catholic who does not feel like a stranger when discrimination is made against him on religious grounds, either has had the vision of his faith distorted by the hypnotism of external hospitality, or else, for the sake of certain material benefits and pleasures, has deliberately paid the price in self-respect and loyalty. Moreover, the Y. M. C. A. does consider itself primarily a religious organization. It has gone into court in various parts of the country and claimed that its property should be exempt from taxation on the ground that it is a religious organization doing a religious work. While it is true that the association has also maintained in court that it is an educational organization, it has done so only after the court has denied it the religious status it demanded at first. In its effort to establish itself upon the reservation at West Point, the association reversed its usual procedure and claimed to be an educational society, because admission would not have been granted to a distinctly religious organization. The Y. M. C. A. was at first exclusively, and it remains now chiefly, an organization which aims, by various attractive means, to bring young men under the influence of the Evangelical Protestant religion. This principle will be admitted by officers of the association when the question is put to them squarely. It is affirmed in their constitution when it gives voting power only to Protestant members; and it is denied, or glossed over, only by overzealous workers who wish to banish religious scruples in the hesitating prospective member, or by Catholic associates who wish to justify

themselves in accepting favors from one hand of an association which, with the other, penalizes them for being Catholics.

To the young man who takes delight in gymnasiums and swimming-pools, this may seem a somewhat abstract and academic question, for he finds it in his heart to reply that, as far as the Catholic member is concerned, the primarily religious character of the association lies beyond his field of consciousness, and that concretely and actually the Catholic is never bothered by any attempt at direct proselyting. This position is the last ditch of defence. After all it were better that Catholic members should be subject to direct proselyting, than that they should be constantly under an influence, not recognized for the thing it is, yet inevitably inimical to their religion. A direct attack upon their faith would rouse their dormant loyalty and self-respect, and drive them out of the association; but so long as they can not or will not recognize that by association with the Y. M. C. A. they are making concessions and submitting themselves to influences dangerous to their faith, they find sufficient grounds for defending themselves after they have assumed a position which is untenable and dangerous.

Opposition to his faith will set a Catholic upon his guard, and impel him to avoid occasions that are dangerous to it. The greatest danger to the religious faith of a Catholic is that spirit of religious liberalism which holds that one religion is as good as another, for it destroys positive, saving faith in any religious belief. In a world saturated with materialism it is extremely easy, though extremely illogical, for a young man to argue that, if one religion is as good as another, one religion is as bad as another, and from this, when the fit is on him, he can



without much difficulty assume the position that there is no good in any religion at all. Yet it is only by a practical application of this dangerous principle that it is possible for the religious services of an institution which outwardly appears to be a young men's club to be made "broad" enough to take in, as they are intended to do, members of all shades of belief and unbelief. Moreover, it is only upon an affirmation of this principle that the Y. M. C. A. can find any grounds for appealing to Catholics to disregard religious differences and become members, though at the same time it denies this principle and actually asserts that one religion is not as good as another when it refuses to give Catholics a vote because they are not Protestants. Yet the denial of this principle is to be preferred to the affirmation of it. For, in denying that one religion is as good as another, the Y. M. C. A. simply places Catholics under a stigma in an association they never should have joined, but in affirming the principle as a means of doing its own kind of religious work, the Y. M. C. A. is creating an atmosphere which subjects Catholic members, and all others who have definite religious belief, to an insidious process of attrition by which their faith is in danger of destruction.

The Catholic Church regards her young men as the flower of her flock. She rejoices to see in them that Catholic instinct, that jealousy of Catholic honor which is the surest safeguard of their faith. She looks very wistfully to find in them that spirit which makes them prompt to answer her call for service in the Catholic cause. This instinct and this spirit can not be developed and fostered in the atmosphere of the Y. M. C. A.

"Where is the Catholic young man to go?" There lurks a measure of reproach in the very asking of that

question. Are our young men weary of waiting for their gymnasiums and swimming-pools? Are they now willing to purchase these pleasures at the sacrifice of a principle for which their fathers and forefathers gave the last full measure of devotion? They should remember that Catholic resources of energy and money have been constantly expended in building and maintaining churches, parish schools and colleges by which means Catholic young men of to-day have received the Faith, and have been equipped with the best education obtainable. Is the Church to be reproached by her own sons because she can not do more for them now? Perhaps some day, not so remote that a young man of twenty-five may not live to see it and share in its labors, there will arise all over our country club-houses for Catholic young men, modeled, at least architecturally, on the best examples of the Y. M. C. A. But if that day ever comes, it must come as the result of the zeal and the service of Catholic laymen. When Catholic young men—especially those who have had the advantage of a college education—cease demanding of the Church service she has not the means to render; when, seeing her need, they no longer turn their backs upon her to accept bounty from the hands of strangers; but, with hearts full of Catholic devotion and loyalty and zeal, say to her, not, "Serve me!" but, "I will serve thee!" it will be very easy to answer the question: "Where shall our Catholic young men go?"

## THE REAL Y. M. C. A.

The following extracts from the Constitution and By-Laws for Young Men's Christian Associations employing General Secretaries will indicate the nature of the discrimination practised toward Catholic members of the Association:

## PORTLAND CONVENTION RESOLUTIONS, 1869.

Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the Only Begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment and unto life eternal.

Resolved, That the Associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with evangelical churches; Provided, That in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom, and active membership and the right to hold office be conferred only upon young men who are members in good standing of evangelical churches.

## ARTICLE II. MEMBERSHIP.

Sec. 1. The members shall consist of two classes, viz.: Active and Associate.

Sec. 2. Active members only shall have the right to vote and hold office, and for this class of members only young men over sixteen years of age, who are members in good standing of evangelical churches (the word evangelical being understood as defined by the International Convention at Portland, Maine, in 1869), shall be eligible.

Sec. 3. Young men over sixteen years of age, of good moral character, shall be eligible for associate membership. Associate members shall be entitled to the same privileges as active members, except those of voting and holding office.

## ARTICLE IV.

Sec. 5. All the officers and directors must be active members of the Association, and members in good standing of evangelical churches in.....

## ARTICLE V.

Sec. 5. No essay, review or motion of a sectarian or political character shall be entertained by the Association or Board.

A few years ago in a letter to a Brooklyn paper a correspondent suggested that the Y. M. C. A. should omit the word "Christian" from its title, as the organization is really nothing but "a big club devoting itself to gymnastics and athletic sports." Whereupon an official of the Y. M. C. A. enlightened that correspondent by supplying him with these facts about the history and object of the organization:

The Y. M. C. A. was founded by Sir George Williams, in London, England, in 1844. It was originally a Bible class for drapers' assistants and others who had come to London from

the provinces, and was intended to be a home for strangers in the metropolis. The American Y. M. C. A. was started in Cleveland in 1872.

Naturally enough the Y. M. C. A., although it had its inception in a Bible class, rapidly developed numerous agencies or departments which have proved a great boon to young men: in the same ratio as the Pleasant Sunday Afternoon movement, starting as a Bible class to reach the "unchurched," has various agencies or branches in connection with it, such as tontine societies, sick benefits, book clubs, etc.

A statement issued in the report of the jubilee convention in Boston, 1901, is not without significance, thus: "The distinctly religious character of the movement more than anything else has contributed to its permanence."

To enumerate some of the agencies of the Y. M. C. A.:

Religious—Devotional meetings, workers' prayer unions, Gospel addresses, meetings for men only, Bible classes, cottage meetings, tract distribution, etc.

Outside Missionary Effort—Open-air preaching service, missions to workingmen, railway men, soldiers and sailors, services in mission halls, Sunday schools, hospital, workhouse, prison and lodging house visitation, tract distribution at theaters, mission halls, saloons and race meetings, factory and warehouse meetings, tent missions, etc.

Therefore on the testimony of one of its officials the Y. M. C. A. seems to give considerable attention to something besides "gymnastics and athletic sports."

## THE Y. M. C. A.'s CATHOLIC MEMBERSHIP.

How many Catholic members has the Y. M. C. A.? No complete and authoritative figures seem to be available, but the Rev. Edward F. Garesché, S.J., publishes in the *Queen's Work* for February, 1915, the following results of his investigations:

In the Association Year Book, 1913-1914, 2,068 associations have sent in reports. Of these, 2,002 report a total membership of 625,598; whereas only 1,516 have made returns on their active membership, which is 280,762. The only method, therefore, of getting at the associate membership, which is composed of Catholics, Jews, pagans, etc., is by taking the proportion of aggregate members in the associations which have made returns, and using this per cent. to find the total number of associate members. Proceeding in this way we find that the associated membership of 1,516 centers was 193,612, which, by simple proportion, would give the associate membership for 2,000 centers as 254,830. We have now the total membership as 625,598, the associate membership as 252,902. What proportion of this membership is Catholic? The only means of discovering was to write to various centers of the Y. M. C. A. and request information. This was done, and the following centers very courteously responded with details. It will be observed that sometimes the figures refer to only one branch or class:

Y. M. C. A.	Members	Catholics
St. Louis—One Branch.....	1,272	197
Pittsburgh—Nine Branches .....	4,778	495
Columbus—Senior Department .....	552	63
Cincinnati—Adults .....	1,130	296
New York City—Ten Branches.....	9,902	2,925
New York City—Two Railroad Branches...	1,504	494
Total.....	19,138	4,470

This gives us the Catholic membership as 23.36% of the total membership. Now the total membership throughout the country is 625,598. If, therefore, these centers are typical, the Catholic membership of the Y. M. C. A. is 146,126.

So there are some 150,000 Catholic young men in this country who are content to be "associate members" of a Protestant organization that does not consider them "Christian" enough for an "active" voice in the Association's management and control.

## NEW CATHOLIC STATISTICS

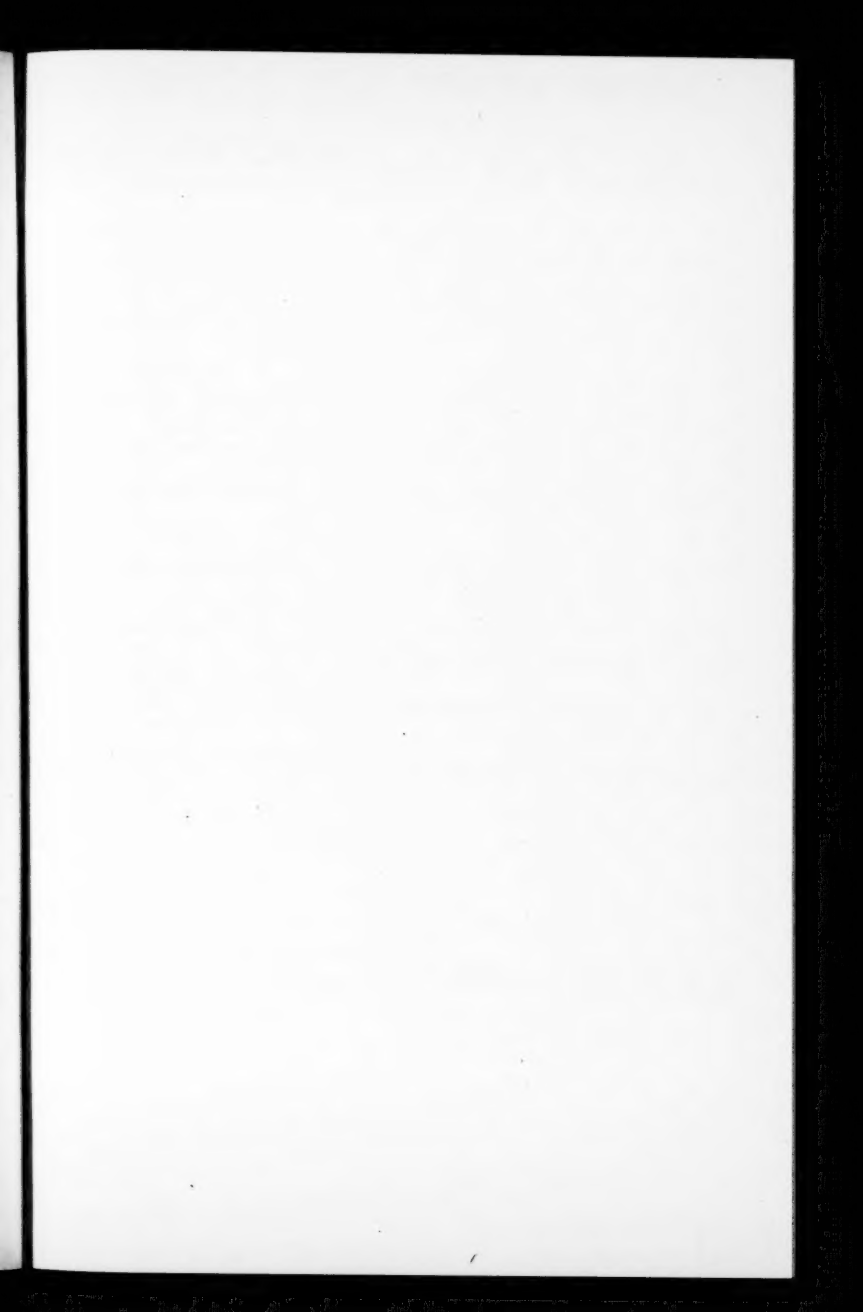
The 1915 edition of the "Official Catholic Directory" of the United States, published by P. J. Kenedy & Sons, New York, is as rich as usual in interesting statistics, which indicate the Church's steady progress. The Catholics in this country now number 16,309,310, an increase of 241,325 since last year, and a gain of nearly 4,000,000 over the figures of 1905. It is the amiable custom of Dr. Carroll to deduct fifteen per cent. from our numbers to allow for the infants who, in his opinion, are not yet Catholics. For he has decreed that it is not Baptism, but some other Sacrament—Matrimony, possibly, or Extreme Unction—that admits a person into the Church. But Mr. Joseph H. Meier, the compiler of the "Catholic Directory," maintains that our grand total of 16,309,310 is really a conservative estimate. Ten per cent. should be added to represent the "floating" Catholic population, of which no record is kept.

Other statistics of special interest given by the "Catholic Directory" are these: The priests of the United

States fall but six short of 19,000, of whom 4,986 belong to Orders and Congregations; three hundred and ten churches have been established during the past year, making 14,961 altogether; there are 6,770 young men preparing for the priesthood in our eighty-five seminaries; 229 boys' colleges are maintained, 680 girls' academies, 284 asylums housing 45,742 orphans; and 5,488 parishes are provided with parochial schools. These are attended by 1,456,206 children for whose education the State does not pay a single dollar.

The United States census places the Catholic population of the country at 12,000,000, and asserts that in nineteen of the forty-eight States a majority of the people professing religious belief are Catholics. The compiler of the "Catholic Directory" makes no comparisons, but names thirty "banner States" with large Catholic populations, New York leading, with nearly 3,000,000. Pennsylvania, Illinois and Massachusetts have about a million and a half each. After perusing the foregoing statistics this thought will doubtless occur to the reader: If each and every one of those 16,309,310 children of the Church were always practical and consistent Catholics, what a strong bulwark they would be of all that is best in American civilization!





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